

## **Observance of Leech's Politeness Maxims in Iraqi Sports Programs**

**By**

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### **Abstract**

This study investigates the observance of politeness maxims in two well-known Arabic Iraqi sports TV programs that discuss the different issues related to football sports in Iraq. The aim of the current paper is to examine the hosts' and guests' observance of politeness maxims and show the purposes of using them. In addition, the paper endeavours to find out the maxims that are used and the most used ones, and applies the politeness principle to Arabic contexts. The researcher adopts Leech's (2014) new model of politeness principle that consists of ten maxims. The paper follows a descriptive qualitative approach to collect and analyze the data that are taken from two episodes of two Iraqi programs; Al-Kass with Ali Noori and Al-Captain with Hussain Al-Bahadli on YouTube. The researcher is the instrument that does everything; observing, collecting, analyzing, and interpreting the data, using observation and note-taking as techniques to collect the data which are investigated utilizing the content analysis method. The findings of the research show that all Leech's (2014) politeness maxims are observed in both episodes to smooth communication and avoid conflict. Also, the study shows that all the maxims are found and the maxim of tact is the most used in Al-Kass program while the maxim of approbation is dominant in Al-Captain program. Furthermore, findings indicate that Leech's (2014) new model of politeness principle is applicable to Arabic contexts and this supports Leech's claim that his model is universal.

**Keywords:** Leech's Politeness Principle; Observance of Politeness Maxims; Al-Kass and Al-Captain Programs

### **1.0 Introduction**

Politeness has been given much attention by different writers; linguists, sociolinguists, philosophers, anthropologists, pragmatists, and others. Those have been writing about it and new ideas are being suggested to deal with the different situations of everyday life. Leech (2014) claims that not only is politeness found in English language, but also in other languages, arguing that if a politeness model was applicable to English only, it would be extremely restrictive. Therefore, he presents a new universal model that can be applied to different languages. So, the current study deals with Leech's (2014) politeness principle (PP) in two well-known Arabic Iraqi sports TV programs (Al-Kass with Ali Noori broadcasted on I News channel) and (Al-Captain with Hussain Al-Bahadli broadcasted on Al-Iraqia Sports channel) which are taken from

YouTube website to achieve the following aims to (1) analyze the host's and guests' observance of politeness maxims and explore the purposes of using them, (2) find out the maxims that are used and the most used ones, and (3) apply the politeness principle to Arabic contexts, as Leech (2014) applied his new model to contexts of English, China, Japan, and Korea, to see its applicability to Arabic context. So, the current paper tries to address the following questions (1) how do the hosts and guests observe Leech's politeness principle and what are the purposes? (2) What are the maxims used by them and which one is the most used? And (3) how can this new model of politeness be applied to Arabic contexts?

## **2.0 Literature Review**

Many studies have been done on politeness models, especially after Leech's (1983) and Brown and Levinson's (1987) politeness models appeared. Since the concentration of this paper is on Leech's (2014) politeness principle, the current study will discuss the related papers similar to this study and some others that adopted different politeness models (Alakrash & Bustan, 2020; Hasan et al., 2021; Jewad et al., 2020; Mahdi, 2019; Noori, 2019; Leyang & Xiaoting, 2021; Pasaribu & Manik, 2015) to show the gap that will be filled by this research.

Mahdi (2019) and Noori (2019) conducted a contrastive study on chosen Arabic and English polite expressions. Both researchers adopted Brown and Levinson's (1987) politeness model, applying the strategies to both languages. Their studies reveal that a combination of politeness strategies is used by both English and Arabic addressers to defer to addressees. In addition, Noori (2019) argued that they differ in their use of negative politeness strategies. Similarly, Jewad et al. (2020) studied politeness in two texts of the Holy Quran, (Yusuf and Al-Kahf Suras). The purpose of the study was to see how politeness is used in Quran. The researchers adopted both Leech's (1983) politeness principle and Brown and Levinson's (1987) politeness theory. The data were collected and analyzed qualitatively using the content analysis method. The researchers find that politeness is used in Quran but differently, negative politeness strategy and tact maxim are the most used in Yusuf Sura while positive politeness strategy and agreement maxim are the most used in Al-Kahf Sura.

Moreover, Alakrash and Bustan (2020) investigated the use of politeness strategies by Arabic ELF and Malaysian ESL students in making requests and the similarities and differences between them. The researchers adopted Blum-Kulka's et al. (1989) model of politeness and followed a qualitative approach to gather and analyze the data that were taken from interviewing six students; three Arabs and three Malaysians. The findings of the short paper reveal that Malay students utilized more indirect request strategies while Arabic ones utilized direct ones and an obvious form. Finally, the researchers recommended further studies on politeness and impoliteness.

Jabir (2014) claims that Arabic scholars have not given the subject of politeness its due attention, especially with regard to the theoretical part. Searching through the net, one is encountered with extremely huge numbers of studies about politeness in different languages. When it comes to Arabic, however, one finds only few timid studies, the best of which are mere imitations (if not copies) of others' studies. Therefore, according to him, authentic

studies about politeness in spoken, colloquial, everyday “Arabic” should be conducted. Therefore, the researcher attempts to explore this less research area.

Pasaribu and Manik (2015) conducted a study on some staffs’ dialogues of Language and Arts Faculty of Huria Kristen Batak Protestan Nommensen University Medan, with some pupils in Indonesia. The purpose of the study was to find which types of Leech’s (1983) politeness maxims are utilized and which one is given too much attention. A qualitative approach was followed to collect and analyze the data. The instrument was a hand phone recorder to record the dialogues that were transcribed into words. The findings of the study show that the staffs utilized four maxims: generosity, tact, approbation and agreement. The tact maxim was the dominated one. Finally, the researcher recommended future studies on Leech’s politeness principle to apply it to different contexts.

Hasan et al. (2021) explored the politeness principle in the characters’ conversations in Richard Rodger and Oscar Hammerstein’s play *King and I*. The researchers followed a qualitative approach and adopted Leech’s (1983) politeness principle. Nine examples were analyzed, focusing on imperative talks and two maxims: tact and generosity. The conclusion shows that the characters use these two maxims, especially in requesting, ordering, and advising.

Likewise, Layang and Xiaoting (2021) made a study on Leech’s (1983) politeness principle in Lao She’s play *Teahouse*. The purpose of the study was to explore how the characters use the types of politeness principles in the dialogues to achieve prosperous communication. The data were six dialogues that were qualitatively chosen and analyzed according to a translated version by Gibbon Howard (2001). The findings of the research indicate that the characters utilized politeness maxims to make smooth communication and avoid direct confrontations.

The above-mentioned studies have focused politeness strategies and maxims. Some of them followed Brown and Levinson’s (1987) politeness theory, some adopted Leech’s (1983) politeness principle, and some followed Blum-Kulka’s et al. (1989) model of politeness. However, the researcher found one paper on Leech’s (2014) theory of politeness done by Santoso et al. (2020) who investigated the types and forms of politeness principle employed by two Indonesian EFL teachers. The researchers collected the data by utilizing the documentation technique and examined them following a qualitative approach. The data were thirty contexts gathered by observation and questionnaires as the researchers’ instruments. The findings show that the two teachers used three forms: imperative, interrogative, and declarative and nine politeness maxims; the tact was used the most followed by approbation, generosity, sympathy, agreement, opinion, Obligation of S to O and O to S, and feeling-reticence. However, there is a scarcity of studies regarding Leech’s politeness principle model which has been paid little attention and also this is the first attempt to apply this new model to Arabic contexts. These are the gaps that compel the researcher to conduct a study on Leech’s (2014) new model and apply to Arabic contexts.

## **3.0 Conceptual Framework**

### **3.1 What is Politeness?**

The growing interest in linguistic politeness in diverse fields has brought the

publication of several special issues devoted to this subject in leading journals. It has also resulted in the emergence of a number of different definitions and interpretations regarding its central notion, politeness (Geyer, 2008, p. 2-4). Researchers have approached politeness from different perspectives; Lakoff (1973), Brown and Levinson (1987), and Leech (1983, 2014) see politeness as conflict avoidance, connecting politeness with moral societal norms. Similarly, Lakoff and Idle (2005) and Usami (2006) see politeness as smoothing communication while Blum-Kulka et al. (1989) argue that politeness is about appropriate social behaviour as determined by cultural norms. Thus, in this sense, politeness is parallel to a normative concept of suitability (Pizziconi, 2006, p. 706). Besides, Fraser (1990) claims that people are polite if observing, what he suggests, the conversational contract in which there are some conditions that are followed by people in a dialogue to show politeness.

Moreover, Cutting (2002, p. 51) sees politeness as “a pragmatic phenomenon” that is not found in the locution or the words themselves but in their illocution and intentional social meaning. However, Yule (1996) states that politeness “is the means employed to show awareness of another person’s face. Showing awareness for another person’s face when that other seems socially distant is often described in terms of respect or deference” (p. 60).

### **3.2 Leech’s Politeness Principle and Maxims**

Leech (2014, p. 1) points out that generally, politeness is considered as a shape of informative conduct which is existed normally in languages and between societies. Indeed, it is deemed as a worldwide phenomenon of human culture. When someone behaves politely, they should talk or act in this manner as to confer profit or cost not only to the speaker himself/herself but also to the other individual(s), particularly the individual(s) s/he is speaking to.

Leech’s, (1983, 2005, 2014) politeness principle, which is similar to and an essential complement to Paul Grice’s cooperative principle, is seen as “a constraint observed in human communicative behaviour, influencing us to avoid communicative discord or offence, and maintain communicative concord (2014, p. 87).

Leech (2014), after thirty years since the publication of his book *Principles of Pragmatics*, restates his PP, considering research on politeness phenomenon during this period. He presents politeness theory or model to be adopted. This new model is a revised version of the model suggested in (Leech, 1983) and then renewed in (Leech, 2005), taking its criticisms into account.

Leech (1983) proposes six necessary maxims to clarify the link between sense and force in addressers’ utterances. He claims that these maxims are not rules for perfect demeanour, but they are basically norms (or constraints (Leech, 2005)) that addressers can observe or follow. However, Cruse (2000) comments that politeness usually appears in the shape of implicatures. The total techniques Leech suggests for generating implicatures by using politeness principle is equivalent to Grice’s cooperative principle.

Moreover, Leech (1983) names four chief illocutionary functions and associates them with kinds of politeness: competitive (where the illocutionary function contends with the

common aim such as demanding, ordering, asking, begging), convivial (where the illocutionary function overlaps with the common aim, such as inviting, congratulating, offering, saluting), collaborative (where the illocutionary function is neutral to the common aim, such as asserting, reporting, instructing, announcing), and conflictive (where the illocutionary function clashes with the common aim, such as blaming, swearing, accusing, threatening).

Leech (2014) reformulates his six politeness maxims that are discussed in Leech (1983): tact, generosity, approbation, modesty, agreement, and sympathy maxims. Leech (2014) starts with a one superconstraint which is called “the General Strategy of Politeness (GSP)” (formerly “the Grand Strategy of Politeness”, Leech, p. 2007). The GSP, which is like an umbrella that encompasses all these maxims, is clarified as the following: “in order to be polite, S expresses or implies meanings that associate a favorable value with what pertains to O or associates an unfavorable value with what pertains to S (S = self, speaker)” (p. 90). Furthermore, within the GSP, Leech (2014) adds four new maxims not existing in Leech (1983): obligation of S to O and O to S, opinion-reticence, and feeling-reticence maxims. The politeness maxims are briefly explained and shown in table (1) below.

1. “Give a high value to O’s wants (Generosity Maxim)” (p. 92): This maxim includes commissive speech acts; advice, offers, invitations and promises.
2. “Give a low value to S’s wants (Tact Maxim)” (p. 93): This maxim includes directives, permissions and requests that are frequently circuitous, hesitant, providing the hearer a chance to reject, and also diminishing, or softening, the speaker’s obligation on the hearer.
3. “Give a high value to O’s qualities (Approbation Maxim)” (p. 93): This maxim includes compliments and praises.
4. “Give a low value to S’s qualities (Modesty Maxim)” (p. 94): This maxim includes self-deprecation.
5. “Give a high value to S’s obligation to O (Obligation of S to O Maxim)” (p. 96): This maxim includes apologies when the speaker offends the hearer or thankfulness for some favour the header has done to the speaker.
6. “Give a low value to O’s obligation to S (Obligation of O to S Maxim)” (p. 96): This maxim includes responses to apologies to reduce the fault and thanks to reduce the debts.
7. “Give a high value to O’s opinions (Agreement Maxim)” (p. 96): This includes agreements with others’ opinions.
8. “Give a low value to S’s opinions (Opinion-reticence Maxim)” (p. 97): This maxim includes the use of hedges (I think, I do not suppose, do not you think that...?)
9. “Give a high value on O’s feelings (Sympathy Maxim)” (p. 97): This maxim includes congratulations, condolences, good wishes, and inquiries about people’s health.
- 10 “Give a low value to S’s feelings (Feeling-reticence Maxim)” (p. 97): This maxim includes suppressing any bad news

**Table 1** The maxims of Leech's Politeness Principle

<b>The component maxims of the General Strategy of Politeness</b>			
Maxims (expressed in an imperative mood)	Related pair of maxims	Label for this maxim	Typical speech-event type(s)
(M1) give a high value to O's wants	<i>Generosity, Tact</i>	Generosity	Commissives
(M2) give a low value to S's wants		Tact	Directives
(M3) give a high value to O's qualities	<i>Approbation, Modesty</i>	Approbation	Compliments
(M4) give a low value to S's qualities		Modesty	Self-devaluation
(M5) give a high value to S's obligation to O	<i>Obligation</i>	Obligation (of S to O)	Apologizing, thanking
(M6) give a low value to O's obligation to S		Obligation (of O to S)	Responses to thanks and apologies
(M7) give a high value to O's opinions	<i>Opinion</i>	Agreement	Agreeing, disagreeing
(M8) give a low value to S's opinions		Opinion reticence	Giving opinions
(M9) give a high value to O's feelings	<i>Feeling</i>	Sympathy	Congratulating, commiserating
(M10) give a low value to S's feelings		Feeling reticence	Suppressing feelings

## 4.0 Research Methodology

A qualitative descriptive method is used in this paper since the analysis of the data is in a descriptive way; words, sentences, and utterances. The data of the paper are composed of two episodes from two Arabic Sports Iraqi TV channels; I News which presents Al-Kass with Ali Noori while Al-Iraqia Sport presents Al-Captain with Hussain Al-Bahadli. These two episodes were haphazardly chosen from YouTube website. The title of the first episode, which was presented by Ali Noori, is "Iraqi National Football Team: Next season, the decision of Iraqi Pro League cannot be turned back" lasts 111 minutes while the title of the second episode, which was presented by Hussain Al-Bahadli, is "the 29<sup>th</sup> Tournament of Iraqi Premier League" lasts 133 minutes. Noori hosted a former player, Abbas Attiya and a sport analyst, Sami Issa while Al-Bahadli hosted four former Iraqi players, Saad Attiya, Mustafa Kareem, Mustafa Mahmood, and Ali Jabbar. Also, within the programs, there are some interviews with some former and current players and coaches. In addition, both programs were presented in Ramadan 2022. The researcher chooses these two sports programs because the invited guests are former Iraqi players and are in line with each other. In addition, this is the first time such kind of programs are studied as there are many studies that focused on political ones neglecting such kinds of interactions that could have rich literature to be studied.

### 4.1 Instrumentation

According to Creswell (2007, p. 38), if the study applies a qualitative method, the researcher is the instrument himself; doing everything, gathering and analyzing the data by watching the videos and then writing down the conversations. So, analysis of the data utilized in the study built on his perspectives which relate to the theory applied. Therefore, he plays the role of organizing, gathering, examining, and presenting the results of the study. Furthermore, the researcher uses a note-taking technique to gather the data. The researcher watches and writes down the talk exchanges between the hosts and guests to characterize the data which represent everyday speech.

## 4.2 Data Analysis

A qualitative content analysis is adopted by the researcher. Hsieh and Shannon (2005) argue that this method is utilized to study text data, adding that studies utilizing such a method concentrate on the features of language as interaction focusing on the contextual meaning or the content of the text, which could be gained from narrative answers, yes-no questions, observations, meetings, focus groups, or print media like essays, periodicals or books. So, the researcher analyzes the data of the two episodes adopting Leech's (2014) new model of politeness principle and applying it to Arabic situations to address the research questions and accomplish the aims of the research. Finally, the researcher writes the Arabic data and translates it into English.

## 4.3 Findings

Observing the findings for the two episodes and data analysis, the researcher found 212 utterances that observed the politeness principle. The findings of observing the first episode (Al-Kass program) are 80 while those of the second one (Al-Captain program) are 132. These are presented in the table (2) below and then analyzed.

**Table 2** Types and Total of Politeness Maxims used in Al-Kass (1<sup>st</sup> episode) and Al-Captain (2<sup>nd</sup> episode) Programs

NO	Kind of politeness Maxim	Total of 1st episode	Total of 2nd episode
1	Generosity	4	6
2	Tact	20	21
3	Approbation	10	40
4	Modesty	5	2
5	Obligation of S to O	10	3
6	Obligation of O to S	6	2
7	Agreement	11	10
8	Opinion-Reticence	3	8
9	Sympathy	7	35
10	Feeling-Reticence	4	5
	Total	80	132
	Total of both	212	

All Leech's (2014) politeness maxims are found in these two episodes. The total number of both is 212 utterances are recognized and classified. In the first episode, 80 polite utterances were identified; the maxim of tact is the most used followed by agreement, approbation, obligation of S to O, sympathy, modesty, generosity, feeling-reticence, and opinion-reticence maxims. Whereas in the second episode, the researcher identified 132 polite utterances; the maxim of approbation is the dominant one followed by sympathy, tact, agreement, opinion-reticence, generosity, feeling-reticence, obligation of S to O, obligation of O to S, and modesty maxims. The researcher provides some examples of all the maxims from the two episodes (Al-Bahadli, 2022; Noori, 2022)

### 1. Generosity Maxim

**Example 1:** (Abbas Attiya: To Sami Issa, I will give you a ride home, Sami Issa: I am

grateful) (Noori, 2022).

Attiya is very polite by offering to do something for Issa's benefit. In addition, another maxim is observed which is the maxim of Obligation of S to O when Issa thanks Attiya for doing him a favour.

**Example 2:** (Mustafa Kareem: I would like to send a message to the players of Al-Mina club, I am your brother, I love you and respect you. So, you should make self-promotion in the game) (Al-Bahadli, 2022)

The speaker is very polite when giving a high value to the players' wants by advising them to do something for their own benefit.

## **2. Tact Maxim**

**Example 3:** (Host Ali Noori asks Sami Issa: Is it possible that the Pro League be applied in Iraq?) (Sami Issa: It is possible to some extent.) (Noori, 2022).

Noori observes the maxim of tact by asking Issa a question that mitigates any kind of imposition to the hearer who can say yes or no. Still in Issa's response, the maxim of opinion-reticence is found when using the words "to some extent".

**Example 4:** (Mustafa Kareem: If you permit me to speak, I would like to send a message...with my respect to all the (Iraqi) referees, any crucial game...should be led by international referees.) (Al-Bahadli, 2022)

Here, Kareem speaks politely by minimizing the effect of request for permission to talk and give a piece of advice in a very tactic and generous way.

## **3. Approbation Maxim**

**Example 5:** (Sami Issa: Shorta club have a strong personality...a personality of a hero.) (Noori, 2022)

Issa appraises the club by giving high cost to the qualities of the players of this club as they are doing well in the Iraqi Premier League and very close to win the League.

**Example 6:** (Host Hussain Al-Bahadli: I liked Hassan Quqiah's reaction to the referee.)

(Mustafa Kareem: This is the personality of a player, how he was raised at home, and his own values. He has civilized and educated personality, and this is a lesson for all the players.) (Al-Bahadli, 2022)

Here, both Al-Bahadli and Kareem give the player, Quqiah compliments for his reaction to the referee when he was very calm at the moment of anger that the referee suffered.

## **4. Modesty Maxim**

**Example 7:** (Sami Issa (joking): Presenter Haider Zaki is better than you.)



(Host Ali Noori: What is the problem? It is ok.) (Noori, 2022).

Issa tries to provoke Noori by giving him a joke that apparently goes against the maxims of generosity which demands Issa to give high value to Noori's wants and approbation which requires Issa to give high value to Noori's qualities. However, Noori's response is very polite and avoid the rude one by giving low value to his own qualities and answers with a rhetorical question followed by the word "ok" as if he wants to say "there is no problem that he is better than me and it is ok."

**Example 8:** (During the program, Firas Al-Khateeb, a new Syrian coach of Zakho club, in his response to the reporter's question after winning his new game, said: I did not do anything but the players did everything; their tactical discipline inside the field, their commitment, and their high spirits they have despite many circumstances that happened with us before the game, but they are men...did their own duty more than required.) (Al-Bahadli, 2022)

Al-Khateeb is very humble when hiding his own qualities and denying his own role in winning his first game. Of course, he does something, but he praises his players and what they did inside the field.

#### **5. Obligation of S to O Maxim**

**Example 9:** (Host Ali Noori wrongly mentioned a former player said: I am sorry Captain Haider Jabbar.) (Noori, 2022).

Here, the maxim of obligation of S to O is observed because Noori unintentionally makes an offense to Jabbar when mentioning his name. Therefore, he apologizes for this offense he causes to the captain by giving high value to him.

**Example 10:** (During the program, Host Hussain Al-Bahadli talked to a reporter and said: thank you Reporter Amer.) (Al-Bahadli, 2022)

Noori, thanking the reporter, Amer, shows that he is courteous since Amer does a favour that should be acknowledged. Noori gives high prominence to his gratitude to Amer.

#### **6. Obligation of O to S Maxim**

**Example 11:** (Host Hussain Al-Bahadli: at the end of the episode, I thank you Mr. Abbas Attiya and Mr. Sami Issa)

(Abbas Attiya: Thank you) (Sami Issa: thanks) (Noori, 2022)

The host shows his gratitude and obligation to them for their coming, participation and responses in the episode. In return, Attiya and Issa, who follow this maxim, respond to him by saying "thank you" in return to mean "you are welcome" to diminish the debts.

**Example 12:** (Host Ali Al-Bahadli: we welcome to you Ali Jabbar and every year and you are fine.)

(Ali Jabbar: You are most welcome) (Al-Bahadli, 2022)

Jabbar observes the maxim of obligation of O to S when responding to Al-Bahadli's

utterance and reducing the cost of his obligation to him.

### **7. Agreement Maxim**

**Example 13:** (Host Ali Noori: the percentage of fans voting goes with 16 teams in Iraqi Premier League and I think this is good. What do you think?)

(Abbas Attiya: Yeah, Inshallah.) (Sami Issa. Of course, with this number.)  
(Noori, 2022)

The host asks a question and at the same time gives his opinion with reticence when he says “I think...” Both Attiya and Issa agree with him upon the number of the teams. What is more is their use of intensification; inshallah and of course, which according to Leech (2014), increases the polite effect of agreement.

**Example 14:** (Host Hussain Al-Bahadli: Al-Jawyah club defeated by Al-Diwanyah club because of not postponing the game as they just have been abroad?)

(Ali Jabbar: one hundred percent.)

(Mustafa Mahmood: I agree with you and their psychological condition is difficult.)  
(Al-Bahadli, 2022)

Both Jabbar and Mahmood agree with Al-Bahadli that Al-Jawyah club should have been given some rest and postponed the game some days, but they played after a couple of days of their arrival home. Jabbar agrees with Al-Bahadli and Mahmood agrees with both to show high consideration to their opinions and avoid conflict.

### **8. Opinion-reticence Maxim**

**Example 15:** (Host Ali Noori: What will the identity of the coach be selected by the Iraqi National Football Team?)

(Sami Issa: I think Brazilian or Spanish school fits with us) (Noori, 2022)

Upholding this maxim, Issa answers the question by hedging “I think” to diminish the force of his own utterance and avoids imposing his opinion on others as if his is better than others.

**Example 16:** (Host Hussain Al-Bahadli: who is the best coach in tournament 29?)

(Ali Jabbar: In my opinion, the coaches of Al-Nafit and Al-Shorta clubs.) (Al-Bahadli, 2022)

Jabbar’s response shows a tentative assessment of the truth of his utterance by utilizing a hedging expression (“in my opinion”). Therefore, he preserves the maxim of opinion- reticence and avoids looking opinionated.

### **9- Sympathy Maxim**

**Example 17:** (Host Ali Noori asks Abbas Attiya: you look tired?)

(Abbas Attiya: I was at Captain Ahmed Radhi’s memorial service and frankly, the

atmosphere was sad.)

(Ali Noori (his facial expressions show grief): May Allah have His mercy on Ahmed Radhi's soul.) (Noori, 2022)

The host, Ali Noor, is very polite in his both utterances; first he inquires about Attiya's health and second, he uncovers his sorrow and sympathy to him and the audience who love Captain Radhi. So, he verbally and nonverbally shows high value to his and others' feelings by sharing his own emotions with them.

**Second episode:** مصطفى كريم: "نبارك للكابتن علي وهاب استلامه المهمة ويارب بالتفويق والنجاح وتكون نتاجه ايجابية"

**Example 18:** (Mustafa Kareem: congratulations to Captain Ali Wehab on his new job as the coach of Al-Mina club and I wish him good luck and success in achieving positive results.) (Al-Bahadli, 2022)

Kareem observes the maxim of sympathy when giving high cost to Wehab's happy feelings; congratulating and wishing him good luck. These speech acts, according to Leech (2014), do not require mitigation.

### 10- Feeling-reticence Maxim

**Example 19:** (Sami Issa jokes with the host: you are a rich man. Your dinner is Shawarma, but I eat Falafel.)

(Host Ali Noori: shall we collect you denotations?)

(Sami Issa: I thank Allah. I am contented.) (Noori, 2022)

Issa is joking with Noori, though this is ostensibly not courteous, about the kind of food they eat and the house they live. However, when the situation becomes serious, Issa's response to Noori's suggestion, which seems polite, preserves the maxim of feeling-reticence because he suppresses his bad feelings and does not grumble about his circumstances to give low value to his own feeling and show politeness to others.

**Example 20:** (Host Hussain Al-Bahadli to Mustafa Kareem: you look pale)

(Mustafa Kareem: (smiling)) (Al-Bahadli, 2022)

To observe the maxim of sympathy, Al-Bahadli is polite when asking about Kareem's health. However, tempted to talk about his own condition, Kareem avoids talking about his own health and just smiles, giving low value to his own feeling.

## 6.0 Discussion

Analyzing the data shows that all Leech's (2014) politeness maxims are found in both episodes. In the first episode, the maxim of tact is the most used followed by agreement, approbation, obligation of S to O, sympathy, modesty, generosity, feeling-reticence, and opinion-reticence maxims. The current paper is analogous to Pasaribu and Manik (2015) who found that this maxim was used the most. Whereas in the second episode, the maxim of

approbation is the dominant one followed by sympathy, tact, agreement, opinion-reticence, generosity, feeling-reticence, obligation of S to O, obligation of O to S, and modesty maxims. This current research is in line with Santoso's et al. (2020), who followed Leech's (2014) new model of politeness, findings that the Indonesians teachers used nine politeness maxims (modesty maxim was not found); the tact was used the most followed by approbation, generosity, sympathy, agreement, opinion reticence, Obligation of S to O, Obligation of O to S, and feeling reticence.

Furthermore, the analysis of the data reveals that all Leech's (2014) politeness maxims are observed in both episodes. First, the maxim of generosity is used to give a high value to others' wants by offering something or advising them to do something for their own benefit. Second, the maxim of tact is utilized to mitigate any kind of imposition to the hearer who is given a choice to agree or disagree, comment or no comment. This current research is similar to Hasan's et al. (2021) findings that these two maxims include requesting, offering, and advising. Third, the approbation maxim is observed to increase cost to the qualities of others and compliment them. Fourth, the maxim of modesty is employed to hide the speakers' own qualities and deny their own roles or states. Fifth, the speakers preserve the maxim of obligation of S to O to maximize prominence to their obligation, gratitude, and apology to others who in turn respond to the speaker to reduce the cost of their obligation to them, thus (sixth) the maxim of obligation of O to S is observed. Seventh, the speakers follow the agreement maxim to increase the polite effect of agreement, show high consideration to their opinions, and avoid conflict. Eighth, the maxim of opinion-reticence is upheld by using hedges to diminish the force of speakers' own utterances and avoid imposing their opinions on others as if theirs are better than others. Ninth, the speakers maintain the maxim of sympathy to show high value to others' feelings by sharing their own emotions with them; congratulating, wishing good luck, showing sorrow, and asking about their health. Tenth, the speakers use the maxim of feeling-reticence to suppress their bad feelings and do not grumble about their own circumstances to give low value to their feelings to show politeness to others. Thus, the current study supports Leyang and Xiaoting's (2021) study that the maxims are observed to make smooth communication and avoid direct confrontations.

Moreover, the findings show that Leech's (2014) new model of politeness principle is applicable to Arabic contexts that lack an Arabic model. The current paper is in line with what a previous research by Jewad et al. (2020) who found that all Leech's (1983) six politeness maxims are found in Quran and the maxims of tact and agreement are used the most in Yusuf and Al-Kahf Suras respectively. Also, the current paper agrees with Mahdi's (2019) and Noori's (2019) studies, which addressed Arabic polite expressions, adopting Brown and Levinson's (1987) politeness model, that the Arabic talkers use politeness to defer to the hearers and others.

The researcher analyzing the data found that there are some situations in which one utterance may have more than one maxim and even sometimes the speaker does not follow the maxim, but the hearer responds with respect to the maxim. Besides, not only do speakers and hearers observe the maxims, but they break them. The researcher does not explain these situations in detail as the current study focuses on the observance of politeness maxims. In addition, he only focuses on two episodes of two Arabic Iraqi programs. Therefore, he recommends further studies on this Leech's (2014) new model of politeness and impoliteness and the clash between them in different Arabic texts and English as well.

The study contributes to the literature related to politeness, which is a pragmatic phenomenon, adding to the existing research in the area of pragmatics. The findings of the paper are useful to students, teachers and reporters, presenters, interviewers, politicians, preachers, and orators who will be acquainted with politeness maxims and how to observe them in their interaction with each other to avoid confrontation and soften communication. Moreover, the researchers will benefit from this study to do more future studies on this new theory in different languages to agree or disagree with Leech's (2014) claim that his model is universal.

## 7.0 Conclusion

Elicited from the findings and discussion sections, the implications of the paper show that all Leech's (2014) politeness maxims are observed in both episodes (Al-Kass and Al-Captain programs). First, the maxim of generosity is used to offer something or advise someone to do something for their own benefit. Second, the maxim of tact is utilized to mitigate any kind of imposition to the hearer. Third, the maxim of approbation is observed to praise others. Fourth, the maxim of modesty is employed to hide the speakers' own qualities. Fifth, the speakers preserve the maxim of obligation of S to O to increase prominence to their obligation, gratitude, and apology to others who in turn respond to the speaker to reduce the cost of their obligation to them, thus they preserve the maxim of obligation of O to S. Seventh, the speakers follow the maxim of agreement to increase the polite effect of agreement, show high consideration to their opinions, and avoid conflict. Eighth, the maxim of opinion-reticence is upheld by using hedges to diminish the force of speakers' own utterances. Ninth, the speakers maintain the maxim of sympathy to show high value to others' feelings by sharing their own emotions with them. Tenth, the speakers use the maxim of feeling-reticence to suppress their bad feelings and do not grumble.

Moreover, it is concluded that all Leech's (2014) politeness maxims are found in both episodes. In the first episode (Al-Kass program), the maxim of tact is the most used followed by agreement, approbation, obligation of S to O, sympathy, modesty, generosity, feeling-reticence, and opinion-reticence maxims. Whereas in the second episode (Al-Captain program), the maxim of approbation is the dominant one followed by sympathy, tact, agreement, opinion-reticence, generosity, feeling-reticence, obligation of S to O, obligation of O to S, and modesty maxims.

In addition to that, it is concluded that Leech's (2014) new model of politeness principle is applicable to Arabic contexts and this supports Leech's claim that his model is universal.

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